

The Brooklyn Jewish Center Review

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JANUARY

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The Brooklyn Jewish Center Review

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A Year of Notable Achievement

THE men and women who attended the Annual Meeting of the Center membership on the eighteenth of this month were thrilled with what their eyes saw and with what their ears heard. The year 1933 will be remembered as one of the darkest in the economic life of our people. The depression of four years has sapped the strength and the resources of countless of our people. There were many prophets of despair who thought that the Center could not withstand the pressure of this economic debacle.

The remarkable report which the Center president, Mr. Joseph M. Schwartz, presented, was a revelation beyond all expectations. It revealed what loyalty and self-sacrifice can accomplish. Our institution not only functioned 100% in every department, but even dared to increase its activities and to enlarge its usefulness. The newly formed Institute of Jewish Studies for Adults, with its three hundred men and women as registered students, and the ten courses of study which it offers, is but one example of this driving power exhibited among the leaders of our Center to achieve new glories in the realm of great accomplishments. The fact, too, that our membership is today larger than what it was a year ago, is another proof of the hold the Center has upon the people of our community.

Proud as we are of the Center record of 1933, we look forward with great hope and anticipation to a yet greater and nobler record of accomplishments in 1934. With Heaven's help, and with the loyalty and cooperation of a united membership, we shall achieve it!

Our Women

THE enthusiastic meeting which the members of our Sisterhood recently held gave evidence once more of the great sympathy which the women of our community feel with the work and the achievements of our beloved institution. There is nothing new or novel in this close relationship between our women and our Center. Our Bible gives us an explicit account of the fine role our mothers played in the erection of the first Sanctuary—built while Israel was still wandering

in the wilderness. From that time to this, the Jewish woman ever played a glorious part in the building, in the fostering and in the maintenance of the Jewish Synagogue. It was a reciprocal relationship. The Synagogue gave the Jewish woman the spiritual strength and idealism to carry on her battle of life,—and the Jewish woman in turn gave the Synagogue her unbounded love and devotion.

We are happy to note that this reciprocal relationship exists also in our day and in our community. Our Center has given and gives new much to our women. It has furnished them with a new, a finer appreciation of Jewish life and values. And our women realize what the Center has come to mean in their lives, and in turn want to shower their devotion and loyalty upon it. The women of the Sisterhood—both the officers and the regular members—deserve our congratulations for the many great things they have already accomplished, and for the yet greater things they hope to achieve. We have no doubt that in the program of activities which our Sisterhood is now formulating, it will be able to count upon the loyal cooperation of every woman in our institution.

The Significance Of A Daily Jewish Newspaper in English

THE Center Review joins the leaders of American Jewry in welcoming the appearance of the Jewish Daily Bulletin, in its new and enlarged form, as a daily newspaper. The fact that one of the greatest and most beloved Jews of our day, Professor Albert Einstein, played such an important role in the official ceremonies that marked the welcome of the first issue, is ample proof of the renown which the Jewish Daily Bulletin has achieved in the service it has rendered to the Jewish people.

In these trying days, how very essential it is to have a news agency that can keep its watchful eye on Jewish life in every corner of the globe and to relay to its readers a full and impartial account of its observations. Mr. Jacob Landau, its founder and indefatigable sponsor, is to be congratulated upon the success which has now crowned his devoted efforts. The fact that this

new Bulletin is to be edited by the well-known journalist and public servant, Herman Bernstein, is sufficient augury for the success that awaits it. We are confident that every Centerite will want to read the new Jewish Daily Bulletin and thus become better informed of what is happening in the Jewish world.

—I. H. L.

Talmud Proverbs

(The following is a selection from the rabbinical proverbs and sayings found in the Talmud. Many of them have been made familiar to us by other sources, particularly Eastern literature, and are good illustrations of how widely a well-turned and wise phrase will travel.)

The horse fed too liberally with oats becomes unruly.
Do not to others what you would not have others do to you.

A single light answers as well for a hundred men as for one.

Victuals prepared by many cooks will be neither hot nor cold.

A myrtle even in the desert remains a myrtle.

Teach thy tongue to say, "I do not know."

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

The weakness of thy walls invites the burglar.

The humblest man is ruler in his own house.

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

The doctor who prescribes gratuitously gives a worthless prescription.

The rose grows among thorns.

No man is impatient with his creditors.

Make but one sale, and thou art called a merchant.

Man sees the mote in his neighbour's eye, but knows not of the beam in his own.

The rivalry of scholars advances science.

When love is intense both find room enough upon one board of the bench; afterwards they may find themselves cramped in a space of sixty cubits.

When a liar speaks the truth he finds his punishment in the general disbelief.

He who increaseth his flesh but multiplieth food for the worms.

Silence is the fence around wisdom.

Rather be the tail among lions than the head among foxes.

Do not live near a pious fool.

A small coin in a large jar makes a great noise.

Use thy noble vase today; tomorrow it may break.

The cat and the rat make peace over a carcass.

The soldiers fight, and the kings are heroes.

When the ox is down many are the butchers.

Descend a step in choosing thy wife; ascend a step in choosing thy friend.

The sun will set without thy assistance.

Commit a sin twice and it will not seem to thee a crime.

The Jewish Press and The Nazi Persecutions

The following letter was received by the *Review* from Dr. G. F. Beck, of the Labor Temple, who is well-known to the members of the Brooklyn Jewish Center for his lectures there:

Reading the Brooklyn Jewish Center Review I again realized with horror what a tragedy the fascist dictatorship in Germany is for the Jewish people the wide world over. But may I make a slight criticism which is intended for the good of your publication? I am afraid that a Gentile would infer that the only people suffering in that unhappy land are Jews. Are your folks aware of the fact that for every Jew who is being robbed and deprived of his citizenship there are at least ten radicals who are suffering imprisonment, bodily maltreatment, torture and all the rigors of the terror? I am rather sorry to see that you dwell almost exclusively upon the wrongs suffered by one section. All my life I have been accustomed to look upon the Jew as by nature a cosmopolitan. His whole past history has made him international and liberal. Why do you not associate yourselves more fully with ALL the liberal spirits who are being hounded out and oppressed? Not only Jewish professors have been expelled. Many of the best teachers, lights of learning, have been deprived of their posts simply because they are pacifists or radicals, and many of these men are Gentiles. I think that your case would be even stronger than it is if you came right out against the hideous inhumanity of the whole thing, on grounds of humanity. Your greatest prophets have been humanitarians and have counted all men the children of God. The cause of the people of Israel is in this case the cause of all liberal minded men and women the wide world over. I would like to see an article in your paper stressing the fact that German science and German scholarship, once the proud possession of the whole civilized world, are no more.

I have noticed the same incompleteness in most Jewish publications. One would think that all you are concerned with is the fate of your own race. But I am one of those who think that this is a tragedy that affects not only the children of Israel but every intelligent member of the human race. Your cause would gain force if it were placed squarely upon this broader basis.

With best regards and wishes,

Yours sincerely,

G. F. BECK.

The criticism Mr. Beck makes has been often heard from local Socialists and Communists. It arises from the alleged fact that not only Jewish publications but English as well have given more prominence to the Nazi persecutions of the Jews than to the Hitlerian atrocities against the German Marxists.

A crime is a crime no matter against whom committed, and the Jews have the keenest sympathy with the Marxist sufferings in Germany. But there is an obvious justification for the almost exclusive attention given by the Anglo-Jewish press to the Jewish persecutions, which is, that the chief function of an Anglo-Jewish publication is to print news of and comment on Jewish affairs. There are enough general publications

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The PSYCHOLOGY of ANTI-SEMITISM

By Dr. HENRY SLONIMSKY

TO understand what is popularly known as anti-Semitism, i.e., hatred of the Jews, we must first try to understand the fact of hatred itself; for Jews are not the only people who are hated, and anti-Semitism is by no means a unique or solitary phenomenon. Anti-Semitism is merely an acute form of something that is universal throughout the human race, something that is rooted in human nature, and to which all men and all groups under certain conditions are subject almost by biological compulsion. If therefore we are ever to obviate the extreme manifestations of human hatred, to make it less frequent in its appearance and less terrible in its effects, we must first understand it in its roots and causes.

First of all, it is a perfectly normal inter-group phenomenon, deriving possibly from our remote animal ancestry, where every stranger, every non-member of the herd or group, was regarded with suspicion and mistrust as a possible enemy. The groups may be of whatever kind one chooses, they may be sundered by differences profound or casual (racial, national, tribal in character, or religious, social, political, in any of their endless varieties),—the mere fact of difference between them is enough to engender first a sense of strangeness, and then possibly an unspoken aversion, and finally under the proper conditions active mistrust and definite hostility. It is also perfectly clear that the members of every group assume that they are infinitely superior to those of the other groups; and it is furthermore clear that the aversion and hatred, whenever it arises, is not a reasoned conclusion, is not the result of an objective examination of the facts, but a purely instinctive reaction. The hate comes first, and the reasons for it are found afterwards, though, of course, we like to think it is the other way about.

Another approach to the problem will show how deeply rooted it is in the very character of a living being. We all tend to be lenient with ourselves as a matter of simple biological bias. But this pure life-concern for self, without which we could not survive, is soon re-enforced by something more specific, namely, by the need for feeling important, which is one of the most fundamental needs of our nature; and that need is most easily achieved by being critical of others. To judge one's neighbor is the cheapest way of being great oneself; you push him down instead of actually raising yourself. The latter requires effort and makes for modesty; the former is the most natural thing in the world, for by the same act by which you make your fellowman appear selfish and mean, you feed, without knowing it, your own selfishness and vanity. Masked egotism is employed to make the other fellow appear an egotist and yourself an idealist. This tendency of human nature can easily become the ally and instrument of hatred, and has been called the greatest single source of evil.

In more ominous forms it is instigated by envy, and in still more sinister forms it is fed by the sadism present in germ in all men. Men will take a strange delight in dominating and cowering other men, and some men

will find pleasure in a steady passion of hatred, which has been called a kind of slow unceasing killing or murder.

A somewhat different source of human hatred is the need for a scapegoat. If things go well we take it as a matter of course; but if troubles arise, if we suffer pains and setbacks, we look around for some one to blame. Every pain we suffer, every defeat and disgrace that overtakes us, we transform at once into anger, spite, and hate for someone who has to serve as cause for our troubles and sorrows.

The Jew is almost the ideal object for all these varied forms of hatred to converge and concentrate upon. He is different, he is conspicuous, he is scattered everywhere, he is weak, he takes part in all hazardous and untried undertakings, he is in the forefront of all revolutions and neologies, and he is the age-old miscreant in the drama out of which the Christian religion was born. He will continue to be hated as long as these things continue. Human nature is a relatively stable affair, and it is foolishness to be over-sanguine about it. There are two great ways to which one can look for help, both of them difficult. The one is for the Jew to stick to his guns, enrich his inner substance, and love his fate. The other is to increase the sum of the world's happiness. Happy people can afford to be good; happy people can afford to do without hate. A just economic order, a warless world, will do a great deal to bank the fires of hate; but very little else will avail.

II.

IN addition to being hated, the Jews hate themselves. There are very few people in the world who so cordially hate each other and hate themselves as do the Jews. Their greatness and their shabbiness both derive from this national characteristic. Their greatness,—because their prophets, and the ethical power which is the deepest characteristic of their national genius, derive from that type of soul or psychic make-up which recent psychologists have chosen to designate by the term "self-hate." And their decline and disgrace,—because the renegade is motivated by a form of self-hate; and in a certain sense every modern sophisticated Jew is a renegade, hates himself, and wishes to escape.

The theory of self-hate was formulated by a great Jewish self-hater, Otto Weininger. He divided all men into self-lovers and self-haters, the serene and the sombre, the self-contained and the great exactors and demanders. Mozart and Shakespeare are examples of self-lovers. Michael Angelo, Beethoven, Pascal, Ibsen, Nietzsche are examples of self-haters. Founders of religion, ethical law givers are all of the self-hating type. It is the superior type, because in the desire to re-create and re-fashion it leads to the discovery of freedom. It is marked by a deep consciousness of guilt, by the desire to become the conscience of the world, by a willingness to take over the blame for all happenings and to carry the world's burden. This tendency is indicated by many features in Jewish thought and ritual, and is most mystically expressed in Isaiah 53.

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NEW POEMS

By PHILIP M. RASKIN

Signs

TOO many signs on the road
To point the way;
Every byway is marked—
Nowhere to stray . . .

Too many lights on the road
Eager to guide;
Nor nook, nor niche is left
For a soul to hide.

Too many roads that lead
To the crowd and mart;
I seek a lonely path
To Self and a heart.

* * *

Bees and Men

THE bee never works for hire,
Nor sells her toil for money;
And yet she never seems to tire,
And finds in labor—honey.

Only we whose daily toil
Is sold for disks that glitter,
Work our looms, and till our soil,
And find our labor—bitter.

Since Adam ate of the Knowledge-Tree,
And man hired his neighbor,
Man has bustled like a bee,
Though sweat, not sweet, his labor.

* * *

The Sparrow

EVERY morning
A sparrow comes
To my window sill
For his waiting crumbs.

One of these mornings
He'll find, maybe,
I've gone to dwell
Higher than he.

Yet he who knows
Of cloud-built homes,
Will only miss
His humble crumbs.

Two Words

OF all the words in human tongue
Two are enough:
I'll live them when old as I lived them when young—
Beauty and Love.

With these like a torch my soul is aglow,
With these it is thrilled and stirred;
And I will go before I know
Another word.

* * *

The Moment

THERE is a moment when Life and Death
Go arm in arm;
When all that lives holds its breath
In mute alarm.

There is a moment when words are still,
Though sounds are clear;
When all the earth crevices fill
With dusk and fear.

There is a moment when shadows creep
On trembling woods;
That moment is mine . . . it knows the deep
Mystery of moods.

* * *

Creation

EACH time my mind soars round our earth,
And takes my heart along,
My spirit, like a violin,
Is filled and thrilled with song.

I know not whence come words to me,
Nor time, nor rhyme, nor tune,
I know they throb with color and sound
Like singing nights in June.

And things I never saw before
Grow visible and clear;
And death is far and far away,
And life is very near.

THE EXCHANGE

From "The World's Illusion"

By JAKOB WASSERMAN

(Niels Heinrich has brutally murdered Ruth Hoffman, a Jewish girl of sixteen, whom Christian Wahnschaffe, the main character in the "The World's Illusion," adored. Christian is an intensely spiritual type. He brings Heinrich to a voluntary confession after the murderer had fixed the crime on another, the half-witted Joachim Heinzen. He does not report him to the police, but after some time he goes to see him. "I need you," he says.)

YOU need me? What for? I don't understand. Talk plain, man, talk plain!"

"It serves no purpose to talk in that manner," Christian said. "You misunderstand my being here and my . . . how shall I put it, my interest in you, no, not interest. That's not the right word. But the word does not matter. You probably think it was my purpose to have you surrender to the authorities and to repeat in court the confession you have made to me. But I assure you that that does not seem important to me, or rather important insofar as it is desirable for the sake of Joachim Heinzen, who is innocent . . . and must be in a terrible state. I have felt that constantly and felt the pain of it specially since your confession. I can almost see him. I have a vision of him trying to climb up the strong prison wall and wounding his hands and knees . . . I see him robbed of his very soul . . . You will reply that he is an idiot, irresponsible, with an undeveloped sensorium—more animal than human. Even science uses that argument. The premises are false and therefore the conclusion. My opinion is that all human beings have equally deep perceptions. There is no difference in sensitiveness to pain; there is only a difference in the consciences of that sensitiveness. There is, one may say, no difference in the method of bookkeeping, only in the accounting."

With lowered head he went a pace nearer to Niel Heinrich, who remained quite still, and continued, while a veiled smile hovered over his lips.

"Don't misunderstand me, I don't desire to exact the slightest influence on your decisions. What you do or fail to do is your own affair. Whether one may desire to free that poor devil from his terrible situation, or not, is a problem of decency and humanity. So far as I am concerned, there is nothing I care about so little as to persuade you to an action which does not arise from your own conviction. I don't regard myself

as a representative of public authority; it is not for me to see to it that the laws are obeyed and people informed in regard to a crime that has troubled them. What would be the use of that? Would it avail to make things better? I neither want to ensnare you nor get the better of you. Your going to court, confessing your crime, expiating in world's sight, being punished—

Niels Heinrich felt as though his very brain were turning in his skull with a creaking noise. He grasped the edge of the table for support. In his face was a boundless astonishment. His jaw dropped; he listened open-mouthed.

"Punishment? What does it mean? And is it my office or within my power to drag you to punishment? It does not even become me to say to you: You are guilty. I know that guilt exists; but whether you are guilty or in what relation to guilt you stand—that I cannot tell. The knowledge of that is yours alone; you and you alone possess the standard by which to judge what you have done, and not those who will be your judges. Neither do I possess it, and so I do not judge. I ask myself: Who dares to be a judge? I see no one, no

one. In order that men may live together it is perhaps necessary that judgment be passed; but the individual gains nothing by such judgments, either for his soul or for his knowledge." It was a bottomless silence into which Niels Heinrich had sunk . . .

CHRISTIAN was speaking again: "So all that does not concern me at all. You need have no fear. What I want has nothing to do with it. I want—" he stopped, hesitated, and struggled for the word, "I want you. I need you . . ."

"Need me? Need me?" Niels Heinrich murmured, without understanding. "How? What for?"

"I can't explain it, I can't possibly explain it," said Christian.

Whereupon Niels Heinrich laughed—a toneless, broken laugh. He walked around the whole table, then he repeated the same repressed, half-mad laugh.

"You have removed a being from this earth," said Christian softly, "you have destroyed a being so precious, so irreplaceable, that centuries, perhaps many centuries, will pass until one can arise comparable to it or like it. Don't you know that? Every living creature

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On the first day of the new Year Jakob Wasserman died at Gratz, Austria, of angina pectoris, and the world has since been appraising his work and designating his future place in literature.

The excerpt printed on this page is from "The World's Illusion," Wasserman's best-known work in this country. Brief as this excerpt is it is perhaps most illustrative of his philosophy, his style, his method of character portrayal and his story plotting.

Jewish Composers and Jewish Music

By LAZARE SAMINSKY

(Mr. Lazare Saminsky is a well-known figure in Jewish musical activity in this country. He is the music director of the Temple Emanu-El, author of "Music of Our Day," recently published by the Crowell Co., and composer of much secular and synagogue music. He is also well-known as a leader of the modernist group of American composers, being one of the founders, and a present director of the League of Composers. He studied under the great Russian composer, Rimsky-Korsakoff, and participated in the work of the famous Petrograd Jewish Folk Song Society, which gave to the world a notable collection of Jewish folk songs.—Ed.)

THE history of Hebrew musical activities presents a very strange phenomenon. A race extraordinarily gifted with musical abilities, which has created a world of melodic treasures, beautiful love songs, lullabies, great religious chants and Chassidic (sectarian) dances, it seems to have been doomed to produce only imitators in composition.

Thus, Mendelssohn was only a stepson of the great German classic school; Meyerbeer, an appendix to the French grand opera; Rubinstein, the much belated apostle of German classicism in Russia, a very poor rôle, indeed, at the time of the glowing activities of Rimsky-Korsakoff, Borodin and Moussorgsky.

But the last two decades have brought two phenomena which have changed the aesthetic attitude of the creative Hebrew musician and intensified his racial expression.

The great research work in Hebrew folk-song and traditional religious music done in Russia, Lithuania, Poland and Palestine by the Petrograd Hebrew Folk-song Society, the Jewish Ethnographical Expedition of Baron Horatio de Guinzbourg, and the old Berlin art magazine, *Ost und West*, as well as the general revival of racial elements in the new European art, have been instrumental in bringing about a resurrection of Hebrew spirit in music.

It is interesting to note that Hebrew composers of today, in creative psychology and racial expression, belong to two groups sharply defined.

The Eastern type, to which Michael Gniessine, Joseph Achron, Moses Milner and Alexander Krein belong, is body and soul connected with Eastern Hebrew masses, their fiery religious creed, their original songs and habits.

They are true cultivators of Hebrew folk-song. They created big forms on this basis and revived in music the spirit of the Bible, in such words as Gniessine's "Youth of Abraham," Achron's "Thamar," Milner's "Unsane Toikef," etc.

The 200 Hebrew compositions, all serious and interesting and most masterly works, published by the Hebrew Folk-song Society in Petrograd and partly republished here and in Europe, are the foundation of a renaissance Hebrew musical culture which will have a color and a value of its own.

We must count Ernest Bloch in the same Eastern group in spite of his being born in Switzerland and his

avowed aversion to cultivating folk-songs in composition. As far as I remember, Mr. Bloch told me once that his father was a Russian Hebrew and that in his boyhood he was nursed on traditional Eastern Hebrew tunes sung in the family. This influence is felt in Bloch's works. His "Jewish Poems" and particularly his magnificent "Schelomo" are most decidedly reflections of Hebrew domestic melody in their melancholy and contemplative parts and of the old liturgical melody in their jubilant and exalted elements.

The Western Hebrew composers—among them Schonberg (who is now in this country) and Milhaud in Europe, and Jacobi, Ornstein, Gruenberg and Marion Bauer here—are less pronounced ethnically because they come from the assimilated Western Jewry, which has forgotten the old songs and traditions, and adopted the language, art and usages of their neighbors.

Still, racial psychology is a thing not to be extinguished easily.

Arnold Schonberg, with all his radicalism, is a typical representative of the Western, that is, Continental Jewry, hysterical, neurotic, assimilating and accentuating ideas and feelings adapted from its neighbors. Schonberg plays in music the very Hebrew rôle which was played by Mendelssohn, Meyerbeer and Rubinstein, and I am sorry to say that this rôle does not at all consist in bringing an original note into European music. It tends only toward accentuating, sharpening or giving an overtaxed expression to the tendencies of the composer's contemporaries. The set and stubborn classicism of a Mendelssohn is as much a product of a typically Hebrew over-emphasis of the points of artistic creed as the biting extremist outbursts and experiments of a Schonberg.

I would add Louis Gruenberg and Darius Milhaud, among the fiery and brilliant apostles of today's revolutionary musical work, to the same category. But if these Westerners represent one side of the Hebrew spirit, the spirit of neurotic protest, of revolt and destruction, the others reflect the Mendelssohnian elements of Hebrew creative musicianship, the worship of culture, the gentle earnestness and quiet workmanship. Two outstanding Hebrew composers, Frederick Jacobi and Marion Bauer, belong to this latter group of Western Hebrew composers.

I cannot pass by a third and hybrid type which is an American product entirely. I am speaking of the masters of syncopated music, Irving Berlin, George Gershwine, etc.

Not the Negro jazz of an early day but the present stage of jazz must be considered the Hebrew-American contribution in musical art of today. The above named Hebrew musicians have transformed the barbarian, tumultuous noise *ad libitum* of the old jazz band into real music, elegant and gentle, well calculated and full of subtle colors.

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BEFORE HITLER

By HELENA LIEBERMAN

PREJUDICE against Jews in former ages was based primarily on his religion. In the darkness of religious intolerance the Jew was persecuted for his stiff-necked convictions and his ancient beliefs. When the Church was firm in its opinion that heresy was a most odious vice and should be exterminated by fire and sword it was but natural that the Jew, along with other dissentients, should fall a ready victim at the stake. The terrible massacres of the Jews in consequence of the crusades are notorious. But not the Jews alone then supplied the barbarous hierarchy with hecatombs. During the Spanish Inquisition the burning of Jews and heretics was invested with all the characteristics of a public festival and a religious celebration. The practice of persecuting the Jews was general throughout Europe during the Middle Ages. In the fourteenth century special oaths and caps were invented for the Jews, and the yellow badge was decreed in Avignon in 1326.

Jews' quarters, known as Ghettos, were the rule in the cities of France, Germany, and Italy. They were denied the civil rights of the Christian citizens, and had to pay considerable money taxes for the immediate protection of the sovereign.

From the time of Constantine to Charles V history is replete with endeavors to exterminate the Jews. To plunder and kill them was then held to be a Christian duty and a proof of chivalry, for the severity of these anti-Jewish measures forced hundreds to baptism, and it was the purpose of the Church to gain converts. Once the Jew embraced Christianity, however, he was freed from the attacks to which his own family may have been subjected.

The philosophical spirit of the last half of the eighteenth century first began to acknowledge the rights of the Jews. In France the capitation tax was removed in 1784, and projects of enfranchisement began to be broached. As a consequence of the Revolution, civil rights were granted to the Jews at the end of the century, and gradually similar treatment was accorded them in most European countries. Thus the ghetto walls were slowly broken down; but the anti-Jewish prejudice has persisted.

IN the German States the Jews were freed by the French law as a result of the conquests of Napoleon, but they lost their civil equality when the French retired and regained it only bit by bit in succeeding years. In 1812 a royal edict declared all Jews in Prussia to be equal citizens and gave them equal legal rights and privileges with their Christian fellow countrymen. In 1848 the national parliament which met at Frankfurt adopted resolutions in favour of the removal of religious disabilities, and the legislation with which the German Empire was inaugurated in 1871 at length gave political and civil equality to the ordinary military laws, they served in the army, and many Jews held commissions in those regiments in which noble descent was not a necessary qualification.

Every country in turn seems to have witnessed outbreaks of this inexplicable anti-Semitic spirit. The per-

secutions of Eastern Europe are common knowledge. They have persisted intermittently through the past two centuries. Barbarous pogroms followed each other and thousands of Jews sought new homes in America and the British colonies. In France anti-Semitism was openly expressed in connection with the Dreyfus case.

In modern times the prejudice is directed against the Jews as a race, not merely as a religious sect, and it manifests itself in all phases of human activity. It expresses itself in a variety of acts of intolerance, and at times emulates mediæval barbarism. It is not surprising to find the Germany of present-day atrocities the spiritual home of the fanatical movement of anti-Semitism. Soon after the victorious campaign against France there were anti-Jewish outbursts in Germany. The material prosperity that followed the conclusion of the Franco-German war led to a great deal of reckless speculation and commercial gambling. When the great bubble burst the entire blame was fastened upon the Jews, and popular feeling was inflamed by the publication of a sensational pamphlet by Wilhelm Marr, *Der Sieg des Judentums über das Germanentum*.

FROM 1878 anti-Semitism became a distinct political program in Germany, and Bismarck was the first to use it as a weapon. An attempt was made to root the Jews out of the body politic with hooks of iron. Riots broke out from place to place, and life for the Jewish people in Germany became for a time neither safe nor pleasant.

In Eastern Europe, too, anti-Semitism was growing in popularity, but it was led there by the ignorant masses. In 1881 pogroms broke out, the origin of which was traced to civilized Germany. Professor Phillipson, the dispassionate historian, says: "Even Germany, characterized by the whole world as the home of anti-Semites, did not remain unmoved by the horror aroused by these atrocities, for it indeed bore a good share of responsibility for their occurrence." The Russian massacres were followed by a slight reaction and the Jews enjoyed a brief respite. But their position was becoming more and more seriously undermined in the social and economic world. The excesses of Jew-baiters proceeded beyond limit, and were unchecked by the Government of that country.

Viewed in the light of two thousand years' recorded experience, modern anti-Semitism appears to be neither religious, nor racial, nor economic in its origin and character. It is all three, and something more. We find in it all the motives which led to the persecution of the Jews in the past. In antiquity the struggle was chiefly due to racial antagonism; in the Middle Ages it was a result of religious bigotry; and since the nineteenth century it has assumed chiefly a national garb. But as in antiquity religious antipathy was blended with racial hatred, as in the Middle Ages economic rivalry accentuated religious zeal, so in modern times racial and economic reasons have contributed to the movement in various degrees according to the peculiar con-

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The NAZIS and the OLD TESTAMENT

By FATHER JAMES M. GILLIS

Editor of the Catholic World

ONE of the maddest ideas that has ever been exhibited to the world that has witnessed so much lunacy is that of certain Nazi Christians in Germany who have declared their intention of doing away with the Old Testament. The reason alleged is that the Old Testament is Semitic—or to speak more accurately, Jewish. The anti-Jewish movement has gone so far in Hitler's Reich that some of the extremists, following the discredited Ludendorff, want to get rid not only of the Old Testament but the New, not only of Judaism but Christianity as being Jewish in origin and ethos. The Ludendorff element is more courageous and consistent than those who dare go only half-way in their determination to get rid of all that smacks of Judaism. For every book in the New Testament, as well as in the Old, was written by a Jew. St. Luke, St. Mark and St. Paul were Jews of the Dispersion, that is to say, Jews of other countries than Palestine, but they were none the less Jews.

The Apostles were Jews as truly as the prophets; Peter and Paul and James and John were quite as Jewish as Abraham, Isaac, Jacob and Moses. And if we must introduce the Sacred Name of Jesus into this ridiculous business, there was not one drop of any blood but Jewish in the veins of the Son of Mary. So—once these anti-Jewish fanatics get going, if they have the audacity to be consistent, they will have to throw away the New Testament with the Old. If they eliminate everything Jewish from their religion, they will have to get rid of our Saviour Himself, and His Mother and His foster father and all His friends, apostles and first disciples.

AND if they get rid of Our Lord, whom will they put in His place? Ludendorff, who probably is mad—in the original sense of the word, that is insane—has the answer. He suggests a new god, or rather an old heathen god dug up out of the grave in which he had lain for some 1400 years—the god Wotan, otherwise Woden, for whom our Wednesday (Wodensday) was named in heathen times. Wotan, by the way, had one peculiar characteristic in Teuton and Scandinavian mythology. He was the god of the wind—perhaps we may say the god of the big wind; and as such I should say an appropriate choice for the Hitlerites; if Hitler won't be jealous of a god who can blow harder and longer than he.

Also Wotan, like all the other heathen deities, demanded and received human sacrifice. Perhaps the extreme bigots like Ludendorff plan to offer him human sacrifices once again—and doubtless the human sacrifices would be Jewish men, women and children. I wouldn't put it beyond them. One of the marks of a bigot is that he thinks he does a service to God when he persecutes his fellow-men.

Speaking of human sacrifices—when the primitive Christians were persecuted in Rome and in other parts of the Empire, they were thought to be Jews. And the

Romans had reason to consider them Jews, for in fact most of them *were* Jews. When St. Paul went out into the Gentile world, though he considered himself to be by the divine call apostle to the Gentiles, he always preached first in the synagogues, and the first Christians were Jews. The earliest martyrs in consequence, not only at Jerusalem but at Rome, were Jews. Indeed, the first three popes, if not the first four popes, were Jews.

IN the text of the Roman Mass even to this day we have reminders that our remotest ancestors in the Faith were Jews; to say nothing of the introductory parts of the Mass (taken generally from the Old Testament and hence Jewish). When we come to the Canon, the sacredest part of the Divine Liturgy, we speak of "our Father Abraham," and of Melchisedech, the high priest, who offered sacrifice for Abraham.

To put the matter briefly and pointedly—we Christians consider ourselves to be direct and legitimate heirs to the Jewish religion. Our faith began in Judaism, and to this day is steeped and saturated with Judaism. It may be that a good many Jews don't know how Jewish is the Christian religion, but there is no excuse for a Christian's not knowing that we have inherited a very great deal of the Jewish tradition and the Jewish spirit. We use the Jewish scriptures, we honor the Jewish heroes, the Jewish patriarchs, prophets, sages and kings. We claim Isaiah and Jeremiah, Ezechiel and Daniel, no less than Matthew, Mark, Luke and John. We hold that the Old Testament written before Christ is just as divinely inspired as the New Testament written after Christ.

Now, therefore, we have and can have no sympathy and no agreement with those who try to deJudaize Christianity. To eliminate the Jewish element from our faith would be to tear up and throw away the roots of the Christian religion.

TSAR and HITLER

EXCEPT in Tsaristic Russia, the last hundred years have seen no such persecution of Jews as has been carried out in Adolf Hitler's Germany. In one respect, moreover, the situation has been, and still is, worse here than in the old Russia, for the Nazis have decreed that any person who had one Jewish grandparent is a "non-Aryan," and the fact that that grandparent may have been a baptized Christian makes no difference. Thus, the degrading of a minority of the German nation to pariahs does not affect, as is too often overlooked, merely the some 630,000 orthodox Jews in the country, but also a further contingent containing at least four million Germans, and probably five millions—that is to say, almost every twelfth German.

—The New York Times

ENGLISH INTEREST IN PALESTINE

By CLARENCE E. BULKLEY

THE phenomenon of the mental and spiritual kinship between Anglo-Saxon and Jews has its historical background. The indisputable fact is here, that a true close affinity does exist between Jewish and Anglo-Saxon mental and spiritual processes. The fundamental differences in physical constitution, temperament, mental disposition, temper and inclination between Anglo-Saxon and Jew, do not affect or modify the fact that a strong undercurrent of sympathy and interest between the two races, is alive and growing. Glancing through the history of English people we marvel at the discovery that Jews and Judaism are inextricably interwoven with the intellectual and spiritual growth and development of the Anglo-Saxon race. It is due, of course, to the Bible and the Hebrew Prophets. But all other nations also revere the Holy Scriptures, and yet, none of them absorbed the essence and the spirit of the Hebrew Bards and Seers as profoundly as have the British, none of them have been as intensely aroused and inspired by the exalted exhortations, piety and lofty ethics of the ancient Hebrews, as have been the inhabitants of the British Isles.

This appreciation of Israel, this interest and concern in the sorrows of a wandering, disrupted race, has found profuse and eloquent expression in past and present English literature. The most forceful and dramatic exponent of the tragic fate of the Jewish people was the immortal Lord Byron, who, in his "Hebrew Melodies," has given us a most stirring picture of disconsolate Israel, driven from his country and forced to wander from land to land. One cannot read the following passages from Byron's "The Wild Gazelle," without being profoundly moved:

The wild Gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground.
But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie;
Our temple has not left a stone,
And Mockery sits on Salem's throne.

Lord Byron, who lived in the early period of the nineteenth century, before there was any movement among the Jews for the return to Zion, could, as a Briton, grasp and interpret the mental agony and the spiritual misery of the Jew, as the following verses demonstrate:

But the Gods of the Pagans shall never profane
The shrine where Jehova disdained not to reign;
And scattered and scorned as thy people may be,
Our worship, Oh Father, is only for thee.
Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cage,
Mankind their country—Israel but the grave!

Byron's great inspiration emanated from a thorough acquaintance with the Bible and the prophets and a

complete absorption of the Spirit of Israel permeating the Holy Scriptures. The tragic fate of the Jewish people, therefore, so gripped this famous English bard that he felt and grieved as a son of Israel would over the fate of his people. In his masterly poem "Oh! Weep For Those," Byron cried out:

And where shall Israel leave her bleeding feet?
And when shall Zion's sons again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?

FIVE years after Byron's death (1824), another Englishman, Laurence Oliphant, was born at Cape Town, South Africa, who was destined to become the foremost advocate of Jewish restoration to Palestine. Laurence Oliphant, it may be said, was the first non-Jewish Zionist, long before the advent of the modern Zionist movement. He went to Palestine and lived for a time at Haifa, where he exerted himself ceaselessly devising schemes for restoring the Holy Land to the Jewish people. More renowned in her love for Zion and justice to Israel was the celebrated writer, George Eliot, who was born on an English farm at Warwickshire, England. George Eliot, a contemporary of Dickens, was intensely absorbed in the solution of the Jewish problem. She wrote on the "Essence of Christianity," "Spinoza's Ethics" and reached the climax in "Daniel Deronda" in which she achieved immortal fame.

"Daniel Deronda" is not only a strong intellectual plea against anti-Jewish prejudice, but also a plea for the return of Israel to its own shores. The all-Jewish city of Tel-Aviv has rightfully honored her memory by recently naming a new street after her.

At the close of the nineteenth century and in the beginning of the twentieth century, English statesmen, church leaders and intellectuals led a veritable crusade for the emancipation of the Jewish people, and also for the restoration of Zion. Everywhere throughout the world England stepped to the fore when the need arose to defend Jewish rights. It was an English clergyman who encouraged and assisted Herzl in his first steps to gain a hearing in official quarters; it was the English government who first gave official recognition to the Zionist movement by offering the territory of Uganda for Jewish colonization, and it was Arthur James Balfour, who on November 2, 1917, wrote, "His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object."

And now, at this juncture, when the Jewish return to the Land of Israel is taking place before our very eyes, a new factor has been added to the mental and spiritual affinity and kinship of Anglo-Saxon and Jew, so emphatically demonstrated in the past. Here, in Egypt, and particularly at Port Said, one fully realizes this new factor—the *communion of interests of the English and Jewish people in the economic, political and cultural development of the Near East.*

(Continued on Page 20)

"What Can I Use For a Topic?"

IN one of Sholom Aleichem's most popular stories, "If I Were Rothschild," a poor man describes what he would do if he suddenly became possessed of a Rothschild fortune. We have all had the feeling that we could improve on the other man if we were to have his job. We could give the nation, state or city much better service than the elected officials; we could run a corporation better than its president, we could conduct an institution better than the executives at the head of it.

While this weakness is present in all of us, it never dominates to the marked degree with which it afflicts certain journalistic commentators, popularly known as "columnists."

The columnist becomes the slave of his column. Here, before him, is a white space that must be filled, day in and day out, regardless of whether the columnist has something worthwhile to say. He is hounded by the spectre of the daily need for material with which to fill up his column. Asleep or awake his problem is "a topic for my column."

If this is true of most columnists, it is especially true of the hapless Yiddish columnist. His range of subjects is naturally limited and his lot, therefore, becomes a very hard one. Besides, the Yiddish newspaper column, being a comparatively recent innovation, lacks tradition, background, precedent. Thus, in order to fill his allotted space, the columnist becomes a "know it all," a Jack-of-all-trades. He does not like this, is not in sympathy with that; he attacks this organization, throws a stone at that movement, and, in an omniscient spirit, tells all what should or should not be done.

One certain Yiddish columnist, in search of a subject, recently discovered that on the other side of the East River, there is an institution called the Brooklyn Jewish Center. Its organizers, he heard, did not know how to speak the English language well. As a distinct favor to them, presumably, he would have them listen to speeches in Yiddish, ignoring the various Yiddish lectures delivered from the pulpit on Friday evenings and disregarding the fact that every attempt of the Center to give special Yiddish lectures proved futile. He does not like the lectures chosen for the Forum of the Center. There should be established a board of examiners who would look into the religious beliefs of those invited to speak. Clergymen of other faiths, regardless of their known reputations as champions of Jewish rights, should be considered "treif." He would even go so far as to censor the Rabbi's sermons.

"If I Were Rothschild—." No, if we were the editor of a Yiddish daily, we would, in the first place, abolish the daily column. We would ask our columnists to write only when they felt the insistent urge to set their thoughts on paper, when they really had something to write about, and when they had studied their subject and knew how to discuss it with truth and fairness.

—J. G.

Evidence!

The following report was submitted to the Brooklyn Jewish Center by Mr. Hyman Aaron:

Mr. President, Fellow Members:

The House Committee is happy to report a considerable saving in the maintenance of the building, due particularly to the installation of Simplex Oil Burners during the past year. This change made it possible to effect a saving which in one year alone more than paid for the cost of the installation. The salaries of the Engineer and Fireman were \$3,574.86 as against \$4,640.76 in 1932, a saving of \$1,065.90. The cost of coal for the first two months and the oil for the balance of the year was \$2,247.27 compared with last year's expenditure of \$4,932.00, a saving of \$2,684.73.

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YENTE of the TENEMENTS

By I. KOVNER

(Translated from the Yiddish by JOSEPH KAYE)

First English Publication of the Famous Yente Chronicles

(For a number of years I. Kovner wrote a series of humorous sketches for the JEWISH DAILY FORWARD of the career of Yente, a lady of the lower East Side. These sketches became world-famous and contributed in no small measure to the history of Yiddish journalism and Yiddish humor. Three of these sketches are published here for the first time in an English translation.—Ed.)

YENTE PREPARES FOR THE COUNTRY

ALL year round my Yente is strong as an oak. Comes the summer and she takes sick; so sick you'd think the time had come to make arrangements with the undertaker.

"What ails you, Yente?" I ask her

"Oi, Mendel, I'm sinking," she says. "I can't bear it. The heart thumps, there's no appetite, the back cracks, the sides ache—Mendel, I'm sinking; you're becoming a widower."

"So I understand that this smells of a trip to the country."

My enemies, and your enemies, should have as much strength as I have to support a "country". But go speak when you see your Yente fading before your eyes, like a burnt-up candle.

"Nu," I say with a sigh, "Yente, make yourself ready for the mountains."

Speaking these words I see that Yente is gradually improving in health. Her eyes light up with merry little sparks and she says: "What, again in the mountains? To be with the Brownsviller *yachnes*? They should live so! No, Mendel, I'm going this year to a farm in Pikefield."

"All right," I say, "let it be Pikefield—but go."

"So, you want to be rid of me, ah? So you can run around all night with that blonde from Sheriff Street? A free bird you want to be!"

"So don't go," I reply.

"What do you mean, don't go? The heart thumps and the back cracks—is that nothing, ah?"

"Well go then," I tell her, "And you won't have the thumps and the cracks."

"It's easy for you to say, go. And what will be with the children? Where will I leave Sadie?"

"Take her with you."

"And Pinney?"

"Take him too."

"And Feivel? And Isaac'l?"

"Take all the children."

"So! so you should be a free man—have a good time—play the role of a *tsingelman*? No-sir, Mendel, me you won't *blof*. Yente's brains haven't dried up yet!"

"Well remain at home."

"And what about my sides, and the no appetite?"

"That," I say, beginning to lose patience, "is nothing."

"And the thumping heart?"

"Nothing!"

"And the nausea that brings one almost to a faint?"

"Well, then, why don't you go?"

"Because I'm afraid you'll go crazy from having a good time."

"So stay at home."

"But I'm sick."

"So go; who doesn't let you?"

"Is it nothing to you that I have to take the children? A fine pleasure one can have with four children!"

"Well don't go!"

And just as you hear, we wrangled for two days and two nights, and at last it was decided that she should go, but without the children. They were to remain with me in town.

"Let it be so," I say thankfully, "so long as you go."

"But who will look after the children?" she asks.

"One must cook a spoonful of warm food for them sometimes; wash their heads, clean their faces, darn their stockings. They're children, woe to their father!"

"So I'll take in a maid."

"What? Maids you'll take in? I can see he wants to get rid of me!"

"If you are afraid," I tell her, "remain at home."

"And if I am sick, is that nothing?"

"So go."

"And you'll take maids into the house, ah?"

"Don't go—"

* * *

WELL, it's several weeks now since Yente has been crawling about the house with her head bound up with a wet towel, her hair towseled, and muttering: "Folks have husbands who do something when their wives are sick. And here is a well and healthy man who idles about and makes believe he doesn't know anything—an ache to his bones!"

"Who is to blame," I ask, "If you don't want to go to the country?"

"What do you mean, I don't want to go to the country? You should take a maid into the house? They should not live to see it, my enemies!"

"Then take the children and I won't have to hire a maid. I'll lock up the house and board with a missis somewhere."

"So, a boarder you want to be, with a missis! To treat her every night to the *mofn pichtes*; to take her every Sunday to Bronx Park; to have a good time with
(Continued on Page 22)

CLIPPED WISDOM

The American Federation of Labor joins with other public spirited organizations in our own country in officially adopting a boycott against German-made goods and German service, this boycott to continue until the German Government recognizes the right of the working people of Germany to organize into bona fide, independent trade unions of their own choosing, and until Germany ceases its repressive policy of persecution of Jewish people.

—WILLIAM GREEN,
President, American Federation of Labor

* * *

This is not the time or the occasion for the Jew to blow his own horn and to point to the immortal achievements of his race and to the understanding services which it has rendered in every field thrown open to its genius. The enemies of our race are doing that by the very infamy and atrocity of their warfare; they are challenging the conscience of the world which no man and no nation can do with impunity for any length of time. The very centuries are rising up to testify on behalf of our deathless race. History has shown that, however fierce and apparently irresistible the onslaught of cruel intolerance, it always meets its battle of the Marne. But this is the time for us all to take increased devotion to the Jewish race from the very sorrows which have now befallen it, one of the most tragic chapters in its long history of sorrows; (a chapter unbelievable in our day and generation, but alas! all too hideously true). In the face of bitter and ruthless provocations, this is the time, indeed, for every one of us to heed the call of the blood which courses in his veins, and loyally and proudly to stand up and be counted.

—Otto H. Kahn

* * *

A situation has arisen in the course of the last months more disquieting than anything which has occurred since the issuance of the Passfield White Paper four years ago. The immediate and external manifestations of that situation have been a series of new immigration restrictions issued by the High Commissioner which will make the entry of Jews into Palestine even more difficult than it has been in the past. But behind these immigration barriers there is increasingly apparent a new and perverse interpretation on the part of the Colonial Office and the Palestine Administration of their function as trustees of the Mandate of the League of Nations The immediate task is, then, to bring home both to the Colonial Office and to the British Government and people the danger inherent in their present Palestine policy. Nor can we afford to wait until that policy, at present in process of adoption, becomes a hard and fast rule. From the Jewish Agency, from the various Zionist Organizations and from those Jewish and non-Jewish groups concerned with the welfare of Eretz Israel there should arise no plaintive cry but a clear, firm, irresistible demand that the Mandate for Palestine shall either be executed or surrendered. That if Great Britain choose to retain it, she must count upon the fact that, paraphrasing the word of Lord Nelson: Every Jew expects England to do her Duty!

—Opinion

I wish I had the power to give the Christian people of this country a realization of their responsibility. The crime against the Jews is committed in the name of Christianity and of "Aryanism," the whole theory of which is arrant nonsense. And the result is that tens and hundreds of thousands of men, women and innocent children are suffering because of certain theories about race and religion. The non-Jewish people of America have a real responsibility to show the world that they are not parties to such persecution. They can show that by their help and aid when it is asked in the next few weeks or next few months. Today, 100,000 to 150,000 young people are being brought up in an atmosphere that poisons the very souls of children, the atmosphere of fear and hatred. Non-Jews have a responsibility in this matter that they cannot shirk without betraying the very principles of the ethics and religion of which they boast.

—JAMES G. McDONALD,
High Commissioner for German Refugees

* * *

The tragedy of Jakob Wassermann was not that he died in exile but that he lived in exile. His political passport was German. That was revoked. His racial passport was Jewish. That he never used. He was a bewildered emigre all his life. He sought to live in three worlds and was not at home in any. He knew himself to be a Jew, a German and a European. He did not know how to synthesize the three nor how to identify himself completely and resolutely with one and ignore the others. Wassermann declared himself to be "fully and irrevocably" a Jew. And yet there was altogether too much torment, questioning and agonizing in his Jewishness. It was always an "inextricably complex problem" for him—not a simple accepted fact. He was too sincere and self-respecting a man to seek escape from Jewish life by way of apostasy or assimilation. He was too sensitive and righteous a man not to be stirred occasionally by the grandeur of his people's Semitism in Germany. He was too great an artist not to be stirred occasionally by the grandeur of his people's heroic past. But always one has the feeling that for Wassermann, membership in the Jewish group was a melancholy lesion in his soul, a misfortune, as Heine would call it. He found neither satisfaction, pride nor challenge in it.

—Abba Hillel Silver

* * *

It is not Germany which is persecuting her Jews with such medieval hatred, but only a section of Germany—the National Socialists. And it took even the leaders and agitators of these people fourteen years of the most violent and unscrupulous propaganda before they succeeded in stirring up their followers against the Jews. Do not believe that the whole nation really stands behind the National Socialists—there are well-informed politicians who estimate that barely one-third of the population adheres to Hitler—but this section

of the nation has sworn to root out the Jews and is determined to achieve its purpose. This specific point in the Nazi program, the extermination of the Jews, is the only clause that they will be able to fulfil. During the first days of their rule they tried to achieve it in a literal sense by killing, mutilating, or driving to suicide numerous Jews. In the few months of Nazi rule I alone lost six good friends in this way. It is true, after the first and most violent pogroms, the great wave of indignation abroad compelled the Hitlerites to stop actually killing Jews. On the other hand, they made no attempt to punish those guilty of the murder of Jews, so that by their silent toleration they sanctioned future acts of terror.

—Lion Feuchtwanger

* * *

We read of a movement lately initiated in one of the leading countries of Europe to delete the Ten Commandments, presumably that part which says "Thou shalt not kill"; edit the Lord's Prayer, since that perfect supplication encompasses all men regardless of race or creed; abolish Christianity, and conform the teachings

of the Nazarene to the practices and principles of their political leader. This wicked and blasphemous exhibition of diseased minds seems only a little more impious and no less vain and impotent than the persistent attacks everywhere encountered upon popular government, the right and capacity of the people to direct and manage their own political affairs.

Here and elsewhere, either by those who in their own land have completely destroyed personal liberty because of race, religion or political opinions and sacrificing all rights of the people to the gratification of personal power, or by those in our own land who consult appearances rather than realities and mistake surface indications for the deep currents which move below, is heard the solemn pronouncement that popular government has failed and constitutional democracy is dead. We need not be dismayed, but we cannot be unconcerned. The right to worship according to the dictates of one's conscience, the right to freedom from persecution on account of race, are parts of that political liberty, that freedom from oppression which is the lifeblood of democracy.

—Senator William E. Borah

MATZOTH PUDDING

By BERT LEVY

THEY had sailed together for nearly ten years, as partners—later as husband and wife—over the troublous seas of vaudeville, this young Jewish couple, till her changed interests led her away from his orthodoxy and they almost parted.

"Lena," he would often say, nearly in despair, "if you would only be less, eh, what you call spiritual, I would love you more. You are too damn perfect for such a bum as me and I can't stand it. You used to be a reg'lar feller and clown with the gang on the bill"—all this because Lena of late preferred going home to read and study rather than sitting around smoky grills till all hours listening to ribald songs.

The little rift within the lute developed into dressing-room scraps about the spiritual and the material, which were prolonged right up to the moment when they stood in the wings, where the stage-hands whispered that Lena and Joe did not kiss as they used to before going on.

And, too, the act didn't "go over" with the accustomed "bang." Lena was losing her wicked little ways, so Joe said, which used to catch the audience so well, and he blamed their failure on her "bee-u-ti-ful" thoughts.

"For the love of Mike," he would yell at her after the act, "you gave a punk show; where's your ginger—your pep?" And then for the edification of the rest of the bill within earshot he would bawl her out unmercifully.

"Joe, dear," is all Lena would answer when he had calmed down for a moment. "Count your blessings and be grateful that I look upon applause, your success, and all that sort of thing as material."

Joe would get back at her in rather a mean way when

she needed a dollar or two for supper or anything else. "Money!" he would snap at her. "Money is only material—you'll get none from me; go out and have a mental feed."

Things came to such a pass that Lena and Joe did not eat together. They hardly ever spoke to each other excepting in the act. After the matinees they went their separate ways till they met in the dressing room to make up for the night show.

HEARTSICK and haggard from fretting, Joe tried to still his turbulent mind by long lonesome walks between shows. One afternoon, more troubled than usual, he walked till he found himself, footsore and weary, at dusk on the East side, in front of a little restaurant. Noticing the sign "Kosher" in the window, he entered, to find only one other diner. It was Lena.

Joe sat down at the same table. Neither of them would speak first. The Yiddish waiter brought Joe a plate of the same hot soup with kreplach that Lena was having, after which they both partook of gefilte fish—still in silence. Then came the matzoth pudding and the Russian tea with lemon. Still neither of them would make the first advance. Just then the waiter put an old record on the Victrola, "Kol Nidre," sung by Cantor Sirota.

As the beautiful tones filled the dining room, Lena was deeply stirred. Suddenly she began to sob.

"Lena! Lena!" gasped the overjoyed Joe, stretching across the table to hold her hand. "After all, you see, you are a Jewess at heart."

"No! No! Joe, dear, it's not my heart so much; it's my stomach," sobbed Lena, as she resumed her matzoth pudding.

ANNUAL MEETING of the CENTER

A HUGE SUCCESS

Several hundred members and their wives attended the Annual Meeting of the Center last Thursday evening, January 18th. There was a most representative and interested gathering of members who listened eagerly to the reports presented covering the activities for the past year. At the conclusion of the business of the evening, all the members present assembled in the restaurant for a repast and spent a most enjoyable social hour, making each other's acquaintance.

The meeting was called to order by the President of the Center, Mr. Joseph M. Schwartz. He then called upon the following who reported on the progress made in their respective departments:

Auxiliary Activities Committee	Cyrus Levinthal
Center Academy	Rabbi Levinthal
Forum and Educational Committee	I. Siegmeister
Hebrew Educational Committee	H. A. Harrison
House Committee	Hyman Aaron
Membership Committee	Emanuel Greenberg
Physical Training Committee	David B. Kaminsky
Publicity Committee	Louis J. Gribetz
Sisterhood	Mrs. Philip Brenner
Religious Service Committee	Abraham Ginsburg
Young Folks League	Bernard Bregstein

The financial report, as of December 31, 1933, was presented by the Center accountant, Mr. Mark J. Goell, following a brief introduction by the treasurer, Mr. Fred Kronish.

In presenting his annual message, the President of the Center, Mr. Schwartz, reviewed generally the progress made by the institution during the past year. He stressed particularly the problems of finance and that of an increased membership to help meet the budget of the Center. He officially informed the members of the leave of absence granted to Rabbi Levinthal to enable him to spend several months in Palestine for complete relaxation and to help him continue his studies. "While we shall miss him greatly," Mr. Schwartz said, "we are happy that it will afford him an opportunity to get a complete rest and prepare him for the further work which shall await him upon his return in our midst." Mr. Schwartz thanked his fellow officers, Messrs. Hyman Aaron, Henry Gold, Fred Kronish and Henry Seinfel, as well as the members of the Board of Trustees and the Governing Board for their very helpful assistance. He concluded with an expression of thanks to the Administrative Director of the Center, Mr. Joseph Goldberg, for his devoted and tireless efforts in behalf of the Center during the past year.

The entire list of officers, trustees and members of the Governing Board, as submitted by the Nominating Committee, through its chairman, Mr. M. Mendel Schachne, was unanimously elected.

RABBI LEVINTHAL GRANTED SABBATICAL LEAVE—WILL SAIL FOR PALESTINE FEB. 15th

The trustees and directors of our Center have granted to Rabbi Levinthal a Sabbatical Leave for the remainder

of this season. Rabbi Levinthal is this year commemorating the fifteenth anniversary of his ministry in our institution. He and Mrs. Levinthal are leaving on February 15th for Palestine, where they hope to remain until after Shabuoth.

While in Palestine, Rabbi Levinthal intends to do some special work at the Hebrew University, and as the chairman of the United Synagogue Campaign for the establishment of a Synagogue-Center in Jerusalem, hopes to participate in the laying of the cornerstone of that Jerusalem Center, which will take place some time in April.

Rabbi Levinthal has arranged to have our pulpit occupied every Friday night and Sabbath for the rest of the season, and also for the coming Passover and Shabuoth Festivals. Distinguished Rabbis have accepted his invitation and their names will be listed in the next issue of our *Review*.

The members of the Center will be given an opportunity to wish "Bon Voyage" to Rabbi and Mrs. Levinthal at a reception in their honor on Sunday afternoon, February 11th.

IN MEMORIAM

We announce with deep regret the death of Mrs. Kate Rottenberg, wife of Mr. I. Rottenberg of 365 New York Avenue, on Tuesday, January 23, 1934. To the family of the deceased and to the relatives and friends, the Brooklyn Jewish Center extends its heartfelt expressions of condolence.

DR. BECK TO DISCUSS "PHILOSOPHY AND PSYCHOLOGY" NEXT WEDNESDAY

The concluding lecture of the series on "A Philosopher Looks at the World," will be delivered by Dr. G. Francis Beck, well-known philosopher and lecturer, next Wednesday evening, January 31st, at 8:15 o'clock. The specific subject of his lecture will be "Philosophy and Psychology."

Dr. Beck, who is the Director of the Albor Temple School of New York, is an author of note and an excellent orator.

Admission to this lecture will be free to Center members upon presentation of membership cards and twenty-five cents to non-members.

DR. S. MARGOSHES TO ADDRESS EASTERN PARKWAY ZIONISTS

The well known journalist, Dr. S. Margoshes, editor of the *Day*, national Yiddish daily, will be the speaker at a meeting which will be held at the Center on Thursday evening, February 1st. Dr. Margoshes has recently returned from a daring visit to Germany and undoubtedly has some very interesting experiences to relate. Mr. William I. Siegel, the newly elected president of the District, will preside. All Welcome!



Pierre
Van
Paassen

PIERRE VAN PAASSEN—FORUM SPEAKER JANUARY 29th

The internationally famous newspaper correspondent, Pierre Van Paassen, will be the speaker at our Forum on Monday evening, January 29th. The subject of his address will be "European Dictatorship and the Jew."

Mr. Van Paassen published a daily column, "The World's Window", in the late *New York Evening World*. Among the people with whom he established close contact are Mussolini, the Pope, King Ibn Saud, Aristide Briand, Kerensky, St. John Philby, the uncrowned king of Arabia and successor to the enigmatic Colonel Lawrence, Hitler and General Ludendorff. For years Mr. Van Paassen was a familiar figure in the ghettos of East Europe as well as in the burning souks of Damascus, Cairo, Tangier and Fez, and in the chancellories of Europe's capitals. He tells of incidents of his voyages which the censorship forbade to reach the ears of civilization. He was with the Foreign Legion when it conquered Abd-el Krim, the Moroccan desert chief. He witnessed the slaughter of the Druses in the Lebanon. He was in Jerusalem during the August 1929 disturbance, was fired upon at Hebron, ambushed at Nablus, was in Madrid when the Republic was proclaimed and the king fled for his life.

To his analysis of the situations in various countries, Mr. Van Paassen brings a wealth of personal experience. As an international correspondent he is known for his rare ability to extract the human interest from complicated diplomatic situations.

Admission will be free to members and twenty-five cents each to non-members.

SAMUEL D. SCHMALHAUSEN AT OUR FORUM FEBRUARY 5th

At our Forum on Monday evening, February 5th, the speaker will be Mr. Samuel D. Schmalhausen, well known author, lecturer and teacher.

DR. GRAYZEL, DISTINGUISHED JEWISH HISTORIAN, TO DISCUSS JUDAISM AND CHRISTIANITY IN FEBRUARY COURSE

Those who are interested in our Wednesday night lecture courses will be happy to hear that during the month of February, Dr. Solomon Grayzel, instructor of Jewish History at the Gratz College in Philadelphia, will deliver four lectures on the general subject "Judaism and Christianity—A Struggle of Cultures".

Dr. Grayzel, who holds a Rabbinical degree from the Jewish Theological Seminary and a Doctor of Philosophy degree from Dropsie College, has recently published a book which was very well received by the greatest scholars throughout the world. "The Church and the Jews in the Thirteenth Century" is the title and it represents a study of the relationship between the two based on the letters and decrees of the Popes. Dr. Grayzel spent several years delving into these ancient manuscripts in Rome. His lectures, as can be seen from the following synopsis, will not only deal with that period, but will trace these relationships from the very origin of Christianity down to the present day:

February 7th—"Jews and Christians When the Church was Born". The Roman-Greek culture of the first century—the Jewish point of view—the Jewishness of Paul — why Christianity succeeded — the roots of anti-Jewishness in the Church.

February 14th—"Judaism and Christianity in the Middle Ages". The glories of Catholic Feudal Society—Judaism as Maimonides saw it—Jewish criticism of mediaeval Christianity—Points of contact and of conflict.

February 21st—"Martin Luther and the Jews". The part played by Jews in the cultural renaissance of Europe—What Luther attempted to reform—Why did Luther change his mind about the Jews—the Jews and Protestant Christianity.

February 28th—"The Jews and Modern Christianity". Forces making for the liberalization of Christianity—Recent relations between Jews and Catholicism—Recent relations between the Jews and Protestant sects —The philosophy of the Nazi rebellion against the Old Testament—Can Judaism ever win its struggle?

Admission to the entire course of lectures will be free to members of the Center only upon presentation of their 1934 membership cards. To all others there will be a nominal admission fee of twenty-five cents for each lecture.

RABBI LEVINthal TO CONTINUE DISCUSSION OF "JUDAISM AND LABOR"

This Friday night, January 26th, at our late services which begin promptly at 8:30 o'clock, Rabbi Levinthal will speak on the subject "Judaism's Attitude Toward the Laborer."

In his lecture last week Rabbi Levinthal discussed Judaism's attitude toward labor in general, and in this lecture he will continue his analysis of Judaism by interpreting its specific attitude toward the worker.

Rev. Samuel Kantor will lead in the Congregational Singing. You and your friends are cordially invited.

NEW HEBREW SCHOOL TERM TO COMMENCE FEBRUARY 1st

The Hebrew Education Committee and our Faculty are making all preparations for the opening of the new term in our Hebrew School sessions which will take place on February 1st. New pupils are now being enrolled and we trust that the members will lose no time in registering their children.

Further information may be secured daily from the clerk at the Center.

THE SABBATH

Kindling of Candles at 4:40 P. M.

Friday Evening Services at 4:45 P. M.

Sabbath Morning Services (Parsha Beshalach) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 4:45 P. M.

The Exchange

(Continued from Page 7)

is like a screw in a most marvellously built machine . . ."

Niels Heinrich began to tremble so violently that Christian noticed it. "What ails you?" he asked. "Are you ill?"

Niels Heinrich took his felt hat that hung on a nail, and began to stroke it nervously. "Man alive," he said, "you make a fellow crazy." His tone was hollow.

"Please listen," Christian continued insistently, "—in a most marvellously built machine. Now there are important screws and less important ones; and this being was one of the most important of all, so important indeed that I am convinced that the machine is hurt forever, because it has ceased to function. No one can even again provide a part of such delicacy and exquisite exactness, and even though a substitute be found the machine will never be what it once was. But aside from the machine and my comparison, you have inflicted a loss on me for which there are no words. Pain, grief, sadness—these words do not reach far or deep enough. You have robbed me of something utterly precious, forever irreplaceable, and you must give me something in return. You must give me something in return! Do you hear that? That is why I am standing here; that is why I am following you. You must give me something in return. I don't know what. But unless you do I shall be desperate, and become a murderer myself."

He buried his face in his hands and burst into hoarse, wild, passionate weeping.

With quivering lips, in a small voice like a naughty child's, Niels Heinrich stammered: "Saviour above, what can I give you in return?"

Christian wept and did not answer.

SISTERHOOD GIVES SUCCESSFUL BRIDGE

The Luncheon and Bridge Party arranged under the auspices of the Sisterhood last Wednesday afternoon January 16th, was a fine social success. The women who attended this function spent a most enjoyable afternoon.

It is the plan of the organization to arrange a few more similar affairs in the hope that a still larger number of our women will avail themselves of these social gatherings.

The affair was in charge of Mrs. H. E. Boskowitz, as chairman, and Mrs. I. Levingson, Mrs. I. Pollack and Mrs. N. T. Schwartz as co-chairmen. They were assisted by Mesdames D. Halpern, H. Rachmil, S. Feldman, S. Fleischman, I. Lowenfeld, G. Balsam, J. Honig, B. Hirschhorn, J. M. Schwartz and A. Witty.

Jewish Composers and Jewish Music

(Continued from Page 8)

But the author must be allowed to say that wholly realizing the aesthetic and technical value of contemporary syncopated music and its orchestral discoveries, and being himself very often under their spell, he still gives preference to other Hebrew contributions to musical art.

The beautiful and inspired religious songs of the Yemmenite Jews, the Hebrew Georgian "Song of Songs," the lovely folk-dances and Chassidic melodies of South Russian and Galician Jewry, the "Schelomo" by Bloch and the "Youth of Abraham," by Gniessine, these are to my mind the real and the most valuable contribution to the spiritual life of mankind by the children of Israel.

(Early this month Mr. Saminsky gave an address on the link between early Hebrew and early Christian music before the Guild of American Organists at the Temple Emanu-El. In a letter to the *Review* Mr. Saminsky summarizes this address as follows:

"It is mainly the Christian scholars who contend that the ancient Christian hymns, the Ambrosian and Gregorian chants of the fourth to the eighth centuries, derive from the ancient Jewish cantillation of the Bible, that is, the chants that were used by the Jewish people in reciting the Bible since the time of Ezra.

"There are extraordinary examples of similarity between those hymns, the most remarkable being the Ambrosian *Te Deum Laudamus* (the most important hymn of the Catholic church, composed in the fourth century) and the Jewish cantillation of a passage from the Prophet Zachariah, *Roni V'Simchi Bas Zion*, "Rejoice, Daughters of Zion," used by our own people for ages.

"We know in addition that the Ashkenasic modes, scales and melodic structure of our own temple-chant have a close similarity to the old Roman chant, as also the modes and melodic traits of those remote branches of our race, the Yemmenite and Babylonian Jews. It is therefore only too evident that the old Christian chants derive from our ancient temple song. The Yemmenite and Babylonian Jews had certainly no communion whatever with the early Roman church and its chant.")

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Alpert, Leon
Married
Jobber—Woolens
Residence—456 Crown Street
Business—220 Fourth Avenue, N. Y.
Proposed by Louis H. Schlesinger

Babbitt, Maurice N.
Married
Import and Export
Residence—387 Eastern Parkway
Business—92 Liberty Street, N. Y.
Proposed by Morris Horwitz and Samuel Horwitz

Becker, A. A.
Married
Barrels
Residence—1388 President Street
Business—769 Rockaway Avenue
Proposed by Jacob Rutstein

Brenner, Jacob
Unmarried
Accountant
Residence—1178 Eastern Parkway
Proposed by Joseph Goldberg

Chess, Bernard
Married
Residence—426 Crown Street
Proposed by Mrs. Pauline Diamond

Ferster, Norman
Married
Advertising Cuts
Residence—858 Lincoln Place
Business—20 Vesey Street, N. Y.
Proposed by George M. Katz

Freedman, Miss Stella
Leather Goods
Residence—184 Monroe Street
Business—38 West 32nd Street, N. Y.

Grabisch, Myron
Unmarried
Accountant
Residence—1497 Carroll Street
Business—401 Broadway, N. Y.

Greenbaum, Miss Pauline
Secretary
Residence—767 Eastern Parkway
Business—51 Chambers Street, N. Y.
Proposed by Mrs. M. Etra and B. L. Spiegel

Kane, Irving
Married
Insurance Broker
Residence—18 East 95th Street
Business—57 William Street, N. Y.
Proposed by Joseph Schrier

Katzman, Louis
Unmarried
Banking
Residence—672 Watkins Street
Business—1756 Pitkin Avenue
Proposed by J. K. Colman

Klein, Benjamin
Married
Certified Public Accountant
Residence—2040 Coyle Street
Business—120 West 42nd Street, N. Y.
Proposed by Hyman Siegel

Klinghoffer, Morton
Married
Floor Coverings
Residence—456 Brooklyn Avenue
Business—1584 Fulton Street
Proposed by Dr. H. Reibstein

Lefft, Louis
Married
Pure Food Products
Residence—18 Ludlam Place
Business—125 Avenue D
Proposed by Jacob Harmatz

Lerner, Louis
Married
Teacher
Residence—702 Ashford Street
Business—48th Street and 18th Avenue
Proposed by Leo Lowenberg

Reissman, Charles
Unmarried
Workmen's Compensation
Residence—1258 Bergen Street
Business—150 Leonard Street, N. Y.
Proposed by Miss Eve Miller

Rosenfeld, Dr. William
Married
Physician
Residence—351 Pennsylvania Avenue
Business—351 Pennsylvania Avenue
Proposed by Abraham Feit and Dr. N. Gold

Schiller, Murray
Married
Paints
Residence—73 Ridgewood Avenue
Business—3310 Fulton Street
Proposed by Moses Litzky

Shapiro, William
Unmarried
Attorney
Residence—456 Brooklyn Avenue
Business—401 Broadway, N. Y.

Steinberg, Henry
Unmarried
Lawyer
Residence—825 Crown Street
Business—299 Broadway, N. Y.
Proposed by Saul Kaplan

Weseley, Dr. Harry B.
Married
Physician
Residence—902 Montgomery Street
Business—902 Montgomery Street
Proposed by Benjamin Markowitz

Winschel, Miss Freda
Residence—92 East 53rd Street
Proposed by Miss Anne Ross

(Continued on next page)

The Psychology of Anti-Semitism

(Continued from Page 5)

The loss of inner substance, however, has made the modern educated Jew unequal to the impact of hate from without, and has led him to the impossible and contemptible expedient of fleeing from himself. Hence the great form of self-hate, which is the very heart of moral grandeur, substituting ruthless self-judgment for the malevolence of sitting in judgment upon others, has now given way to a caricature of itself. The modern Jew, having lost the centre of gravity from within himself, no longer possessing the sources of self-respect and the simple assurance that he was suffering for something worth while, accepts the contemptuous judgment of the world concerning himself and his fellow Jews, and re-enforces that contempt and hatred by making it appear just.

Modern educated Jews who have lost their inner Jewish world hate each other and themselves for obvious reasons. First it is a handicap to be born a Jew, and the average mortal lacks the extra courage and power necessary to carry on. Secondly, it is a destiny one cannot escape and thus leads to impotent exasperation in the person wishing to escape. Thirdly, you hate your fellow-Jew because you are implicated in whatever misfortune he brings on, or because he compromises you in your desire for approval from the Gentile. He is you: that is a great cause of hatred. In his hideousness you see yourself, whom you certainly hate and

wish to flee from. Ultimately you feel yourself hopelessly botched and stigmatized by belonging to a people whom all men unite in hating.

There is no way out from this phenomenon, dangerous to ourselves and offensive to the world, except by restoring the sources of self-respect through the restoration of an inner Jewish life and substance.

In America we may look to the appearance of anti-Semitism on a large scale because all the material factors are present and may at any moment be kindled into a flame. The latent tendencies of human nature sketched above are certainly ready. The Jew looms large in the cities, where he is massed exclusively in the bourgeoisie and the professions, and can easily be made to appear as the exploiter par excellence. And the disembowelled self-despising Jew is indeed contemptible, and has given rise to very disquieting phenomena in various walks of life.

Ultimately he can have no hope except in the victory of the great and liberal causes; he must align himself with the parties which are fighting for a juster order, economically and internationally. In the end, if he be true to his highest traditions of religious and ethical leading, he will have a function as great as that in the beginning, for a renewed world will just about be ready for the things of the spirit.

English Interest in Palestine

(Continued from Page 11)

The political significance of the eighty-seven mile long Suez Canal cannot be under-estimated, for it is not only the shortest road to India, but also one of the strategic key-positions of the British Empire in the Near East; it spells security, convenience and comfort to British navigation, commerce and communications with the far-flung Dominions.

One cannot help but admire the great sagacity of that astute statesman, Benjamin Disraeli (Earl of Beaconsfield), British Premier during the reign of Queen Vic-

toria, who so wisely conducted the foreign affairs of England.

As Palestine is evolving a new Hebrew civilization, it is thereby also contributing to the spiritual and mental regeneration of the Near East. Anglo-Jewish cooperation is becoming the mainspring of civilized life in the East, creating new economic and cultural opportunities and imparting strength and stability to a most shifty and unstable human region of the globe.

Zibkow, Morris
Married
Retired
Residence—1054 Park Place
Proposed by Miss Syd Jacobson

Quasman, Alfred
Unmarried
Lawyer
Residence—200 West 108th Street, N. Y.
Business—2 Rector Street, N. Y.
Proposed by Fred. Hollander

The following have applied for reinstatement as members of the Center:

Kunreuther, Henry
Unmarried
Insurance
Residence—65 Ocean Avenue
Business—55 John Street, N. Y.
Proposed by Mrs. Sol Schwartz
Levien, Dr. Leon I.
Married
Dentist
Residence—1484 President Street
Business—1484 President Street
Proposed by Joseph M. Schwartz

Schnell, Louis
Married
Importer
Residence—901 Washington Avenue
Business—323 Washington Street, N. Y.
Proposed by S. D. Isaacson
Shapiro, George A.
Married
Lawyer,
Residence—339 New York Avenue
Business—50 Court Street
Proposed by Nathan D. Shapiro

EMANUEL GREENBERG, *Chairman, Membership Committee*

DUPLICATE BRIDGE TOURNAMENT EVERY
SUNDAY EVENING AT THE CENTER

Under the auspices of the Social Committee, a Duplicate Bridge tournament is now being held every Sunday evening in our building. You may join this tournament any Sunday evening. Top score trophies are awarded at each session.

The Tournament is in charge of Mr. Ernest Alexander, an expert Bridge instructor. Admission is fifty cents per person. Members and their friends are cordially invited.

CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Louis Simon and to Mr. and Mrs. Isidor Fine upon the marriage of their children, Miss Blanche Simon to Mr. David Fine, on January 21, 1934, at the Center.

We are happy to announce the arrival of a son to Mr. and Mrs. Sidney M. Levey on January 16, 1934. Hearty congratulations!

JUNIOR LEAGUE

The great difficulty of this group this year has been the indifference on the part of the majority of the members toward the program. Excellent material has not been harnessed to work, and the individual members seem to have lost interest primarily because they have been given nothing constructive to do. Committee chaimen are apathetic, and repeated efforts to stimulate the group have met little success.

There is much that can be done with this group if the various members would only "pitch in" and lend a hand. Let those who are able to lead do so by coming forward and volunteering their services. The Center is willing to do all in its power to build up a strong organization. If the personnel of the Executive Board of the Junior League would only cooperate with the leader of the group, Mr. Harry Bluestone, the program would assume more definite shape, be more in keeping with the interest of the individual, and bring to fruition the purposes of the club, namely, development of friendships, lasting and loyal, character building, and constructively—worthy use of leisure time via worthy activity.

MEMBERSHIP DUES FOR 1934

The officers of the Center appeal to all members of the institution to please send in their checks covering membership dues for the current year. The charge for dues may be paid in full or in semi-annual installments. Your prompt co-operation will be greatly appreciated.

"IS ZAT SO"

James Gleason who, with Richard Taber, wrote the sensational comedy hit, "Is Zat So," which comes to the Center on February 18th, credits his experiences during the World War for his knowledge of slang.

The two principal characters of "Is Zat So," are a prizefighter and his manager. From the moment the curtain rises until the final line, these two, converse in jargon of the ring-side to the own perfect understanding and complete confusion of a family of socially elect New Yorkers, into whose home they have been welcomed.

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1934 MEMBERSHIP CARDS REQUIRED
AFTER FEBRUARY 1st

Members of the Center are hereby notified that the membership cards for the year of 1934 will be required for admission to all functions in the Center building on and after February 1st. Please secure your membership cards for yourself and the members of your family by remitting check for dues for the current year.

Before Hitler

(Continued from Page 9)

ditions prevailing in each country where anti-Semitism has found an echo.

Despite the innumerable social and political disabilities to which the Jews have throughout the ages been subjected, they have remained as a paradox of history. For them stone walls did not a prison make, nor iron bars a cage. Persecuted and degraded, yet they were always strong in their convictions and ever proud. A nation without a homeland, a united people though scattered over the face of the earth, and a stiff-necked race, they have proved themselves determined to maintain their identity for all time.

The Jewish Press

(Continued from Page 4)

to more than amply take care of all other events.

At the same time it might be pointed out that the Socialist and Communist publications are not exactly going out of their way to give as much space to Hitler's persecution of the Jews as to his persecution of Marxists.

This may seem a callous and unhumanitarian debate, but while the subject is being discussed, let us also point out the reason why Jewish news from Germany receives so much space in the English press. (Something which has displeased the radical parties here.) The German government persecutes the Marxists because of their opposing political and social doctrine; but the German government persecutes the Jews not because they are opponents of the new regime, but because of their birth. This is the distinction which makes their case so terrible, and which moves editors of the non-Jewish press to proclaim their sufferings with such emphasis.

Yente of the Tenements

(Continued from Page 13)

her, ah? No-sir, Mendel, you will not take me maids into the house, and you will not be a boarder with any missis."

"Well stay at home and I'll save all the trouble."

That seemed to give Yente a dig, for she screwed up her lips and cried;

"Nu, shouldn't a green plague come over you? A man sees that I'm just about to draw my last breath, that I can hardly drag myself about on my feet, and he says I should stay at home! Sarah, with the wart on her nose, who is strong as an ox, did go to the country; and Sadie with the freckles, went; and Becky with the mouldy hair, is going day after tomorrow. And I—a sick and weak woman—should stay at home in the heat and sleep on the roof!"

"So who keeps you from going?"

"You want to be rid of me, ah? A prettier one you want, a younger one, a stronger one!"

"Well what do you want of me? Either go or sit at home."

"Sit at home? I should sit *shiva* for you, please God Almighty. Nu, and the children? What shall I do with the children? If they were orphans I could leave them in a home meanwhile. But they have a father, woe to him, and no one will take them in."

"Well let them go with you and I'll eat in a restaurant."

"So you should ruin your stomach?"

"Then I'll eat with my *landsfrau* on Pitt Street."

"From whom her husband ran away? The young woman with the broad shoulders?"

"Yes."

"With the dimples in the cheeks?"

"Yes."

"You will not live to do that!"

"So I'll eat with my cousin on Sheriff Street."

"The blonde?"

"Yes."

"Who's always laughing?"

"Yes."

"No—sir, Mendel. Only after my death!"

"Then I'll eat with Gussie, on Attorney Street."

"The one that has no children?"

"Yes."

"No—sir, Mendel, you will not eat with her. Unless you want to quit this house forever."

"Well where shall I eat?"

"Where you can eat aches and pains."

"I'll eat with our next-door neighbor."

"What? With that slattern? She can cook? She swims in dirt up to her neck! Her whole house is full of *cockoroaches* and flies. You want to eat with her?"

The end was that Yente agreed to go to the country and I should board with her mother-in-law.

PINNEY

One morning not long ago Pinney rose very early, put on his overalls, swallowed down his breakfast, and bolted down the street.

Half an hour later, while I was still eating and Yente was beating little Isaac for overturning a pitcher of milk, I heard a knock at the door.

"Come in," I called.

A man entered, holding a brick in his hand.

"Does Mendel Telebende live here?" he asks.

"I am Mendel Telebende," I say, "What is the matter?"

"Your Pinney broke a window in my butcher store," says he, "and here is the brick."

So I ask him: "Where is Pinney?"

He answers: "Pinney ran away."

Says I: "Why didn't you run after him?"

Says he: "I did but I couldn't *catch* him. If I *catch* him I'll make him for a cripple."

Yente overhears this and she grows excited.

"If you as much as touch Pinney," she says, "make yourself ready for a black year. Better go to your store and see that another window is put in."

Suddenly there is another knock on the door.

"Come in."

It was Charlie, the barber, from across the street.

"Good morning," I say.

"Is your Pinney here?" he asks.

"No," I say, "but what's the matter?"

"He broke a window in my store, and here is the brick."

So I ask the barber: "Where is Pinney?"

Says the barber: "Pinney ran away."

I ask: "Why didn't you run after him?"

Says he: "I tried to but I couldn't *catch* him. If I *catch* him I'll make him for a cripple."

Says Yente: "If you touch Pinney your life is not your own! I'll make you a dark and bitter world! Better go home and get another window in. It's nearing winter and you can't run a barber shop without a window."

There was another knock at the door. This time it was the Hungarian baker from the second corner down the street. He also carried a brick.

"*Ist Pinney zu hause?*" he asks in his Hungarian German.

"No," I reply. "What do you want him for?"

Says he: "*Pinney hat in meinem store a schabe ausgeschlagen, und das ist der zeigel.*"

He meant Pinney broke his window and the brick was the evidence.

I took the brick and examined it carefully from all sides.

"And where is Pinney?" I ask.

Says he: "*Er ist fortgelafen.*"

Says I: "Why didn't you run after him?"

Says he: "*Ich habe him nochgejagt, ober ich habe him nicht ketchen kanen. Ich verde him fur hienen cripple machen.*"

This made Yente explode.

"It will cripple you by your souls," she shrieked, "if you'll touch my Pinney. You'll do better to go and put in new windows."

Before the Hungarian could answer, the door slowly opened and Pinney poked his head in cautiously, his hair towled and his eyes shining. As soon as he saw our guests he stuck his tongue out full length and vanished. The butcher, the barber, and the Hungarian baker went after him, with Yente tagging on to the baker and I onto Yente.

* * *

Well, the end was that the barber caught the butcher; the baker caught the barber and I caught Yente. But no one caught Pinney.

JUNIOR BOYS

The Junior Boys are the happiest group in the Center. This is a rather bold statement but nevertheless true. If parents were to take their duty and responsibility seriously, they would sometimes visit the Center on a Saturday evening and see this group in action. Has anyone ever seen Irwin Lowenfeld, Jules Wiener, or for that matter, Herbert Simon, without a smile as broad as it is long? Who, seeing a joint meeting of the Junior Boys with the girl "Peps," can deny the topic sentence of this paragraph?

The boys themselves are a congenial lot. New members are treated as old, and no one feels strange when business or current events are discussed. They dissect everything. They want to know why Ben Avi wants to latinize the Hebrew alphabet; why the Jews are considered a nation; why the Jewish method of slaughtering animals is the most humane, etc., etc.

The athletic tournaments are progressing beautifully under the guiding hand of Jules Wiener. The secretary, Milton Sanit, has resigned and the club has mournfully accepted the fact. Mr. Bluestone, leader of the group, extends an invitation to all parents to visit the Center any Saturday evening and see their boys in action. To all boys who are as yet unaffiliated—join now!

THE "PEPS," THE GIRLS' JUNIOR LEAGUE

The "Peps" bade the old year good-bye gallantly, and welcomed the new year even more gallantly. December, was a festive month. On Saturday night, December 23rd, the "Peps" attended the pageant "Reunion in Tel Aviv," given at the Madison Square Garden in honor of the Chanukah festival. During the holiday week, the "Peps" saw their wonderful Eddie Cantor in "Roman Scandals," and visited the News Building.

New Year's Eve was celebrated a day in advance by our club. There was a very fine co-ed party. Since the beginning of the New Year, one of the finest accomplishments of the club has been witnessed—the publication of the club newspaper, *The Pep Rally*. It is justly considered by all who have seen the publication, as a fine piece of work. The co-operation and remarkable effort of the girls, especially of the Editor-in-Chief, Mildred Teitlebaum, have produced the desired results. The newspaper sells at five cents per copy. Returns are going to be donated to charity. Other future means of getting money for charity will be a Bazaar and a Bridge Party.

TESTIMONIAL DINNER TO JACOB GOELL

Mr. Jacob Goell will be honored at a dinner to be given at the Center on Wednesday evening, March 7th. The proceeds of the dinner will go to the Hebrew Free School and the Tifereth Hagro Talmud Torah. Justice Mitchell May is chairman of the Dinner Committee.

EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of condolence to Mr. Samuel S. Weisberg, of 9 Prospect Park West, upon the loss of his beloved father on January 12, 1934, and to Mrs. Samuel S. Weisberg upon the loss of her beloved mother, Mrs. Braunfeld, on January 19, 1934.

C.e.n.t.e.r
Academy

Center Academy will begin its seventh year in February, 1934. The school has had a prosperous year, and the graduating class of 1933 has been most successful during the present term in high school. These graduates report that Center Academy's preparation for high school has been of such high calibre that the work in high school has been far from difficult, and their success proves this must be the case.

This year the school has been trying an experiment of half-day kindergarten, and at the same time continuing the full-day kindergarten for those who prefer it.

The present hours of the school are:

Kindergarten—

Half Day: 8:45 to 12

Full Day: 8:45 to 3:15

Other Classes—

8:45 to 3:15

Registrations are now being taken for the new term.

Phone the school office for information.

GAMES SCHEDULED FOR CENTER
BASKETBALL TEAM

The Center Basketball Team, consisting of Metropolitan college players, is planning a number of games to be held in the near future.

For Sunday evening, January 28th, they are scheduled to play the Yonkers Y. M. H. A. at their court. Music will be furnished by the Hotel Brickman orchestra.

Tentative plans have been made for a game on our court on Sunday evening, February 4th, between the Center team and the team representing the Bronx Y. M. H. A.

Plans are also being made for preliminary games between the girls' teams. Other games are being arranged, and the exact dates will be announced at a later date.

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